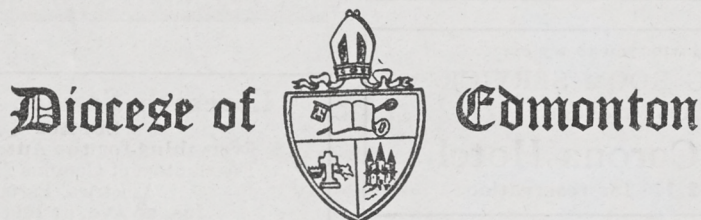


Church Messenger



VOL. VI.

EDMONTON, JUNE, 1937

No. 86

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Editorial

THE SOCIAL PROBLEM

An American professor has defined the Social Problem as the problem of living rightly together. Such a definition as this enables us to realize that while wages and housing and leisure cannot solve the difficult problem, they must be such as help, instead of hinder, right living together. What a difference is made in the way of approach to this problem by the aim which is kept in view. If it is thought that the Social Problem is one of material well-being only, then will men be content to strive for better economic conditions only. But if the mind sees the goal to be right living together, mere material things will not be enough.

What is meant by right living together? The Christian answer to this question is that God is the Good Father and men His children. The life they are called to live is the life of sonship and brotherhood. Towards God—reverence, trust, obedience, love. Towards man—helpfulness, kindness, love. Christ came to establish the Kingdom of God, the family life, where the laws of love, service, and sacrifice are supreme. It is as we act as God's good children and as good brothers and sisters that we live rightly together.

How is such living together to be realized? (a) By keeping Christ's vision of the Kingdom of God before us; (b) by a life of helpfulness—making it easier for others to do right than to do wrong—removing obstacles, giving hope to the despairing, light to those in darkness. Hooker somewhere says that before men can live as members of the Kingdom of God they must first live. We do not always realize the difficulties which beset men because of their economic conditions. Sir John Seeley in "Ecce Homo" draws a picture of a man endeavouring to keep a wolf from his home. In such a struggle the man has to concentrate his energies on the one thing. Is not this picture a parable of the conflict with poverty? Ought it to be possible, in any decent state of society, for men to have such an experience? It is unfortunately, not only possible, but it is an experience which is not uncommon.

Every Christian by his very profession is called to be a reformer. What is he doing in this matter? Does he, keeping in view the Kingdom of God, bring his profession into practice? It is so easy to criticize those who are consciously or unconsciously striving to advance the Kingdom of God. By what power can it be done? Christians claim that Christ gives not only the goal towards which we must strive, but also the power by which it may be won. He is not only the Revealer of the Perfect Society, but as the Living Christ He is the Inspirer and Strengtheners of all who will follow Him.

It is in fellowship with Him that the will to do becomes the accomplished purpose.

Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

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Business Manager: D. W. F. Richardson.

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

Bishop's Appointments

- June 1: Address W.A. at Christ Church.
2: Conference of Clergy and Laity.
3: Conference continued.
13: Confirmation at Jasper.
20: Dedication of Memorial, Chailey, a.m.
20: Confirmation, Mannville, p.m.
24: Confirmation St. John's Church.
27: Preach Holy Trinity, Edmonton, at morning and evening services.

Diocesan News

The Page Pulpit

II TIMOTHY 4:2

"Preach the word; be instant in season out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine."

There was never a time in the world's history when there was greater need to preach the Gospel. The words of St. Paul addressed to Timothy are particularly applicable to this year, 1937. There is need of straight speaking and direct teaching from our pulpits and in Bible Class and Sunday School, as well as at home. What is needed is a return to the truth in order that the baptized people of a Christian country may realize that there is something more to be done and lived than to profess Christianity and leave it to Christ to do the rest. The Gospel is a message of love but it also calls us to rebuke vice, and to exhort others to live the life that Jesus Christ laid down for us in the Sermon on the Mount.

There is a tendency today to excuse vice, and to pardon sin immediately as a weakness that is quite natural and should be condoned because they say Christ forgave sinners. It is true that Christ forgave sin but only after sincere repentance had been shown by the sinner concerned. Today a laxity has grown up everywhere which shows itself in excuse and even approval of immorality, sin and divorce and an open repudiation of the laws of Christianity. Now is the time for those who preach the word, who are on duty for Christ in season and out of season to stand up boldly for

their faith and reprove and rebuke vice no matter who is the sinner.

The public conscience as it is called has become dulled to the sense of sin, and consequently refuses to recognize the wrong of breaking God's Laws and the necessity for living up to the standard set for us in Christ's Sermon on the Mount.

Here is a call to all who love Christ, and Christianity and the teachings of the Church to align themselves boldly on the side of right and to openly rebuke vice and express their horror of what they know to be the breaking of God's laws and commands.

If Canada is to continue as a Christian country, and to maintain her position as such among the nations of the world then the Canadian people of today must teach their children what is expected of them as Christians, by standing up boldly for what is right, rebuking wrong, and setting an example for their children to follow. The torch of Christianity must be held aloft and passed on if Canada is to continue as a Christian country. Hence the necessity for following the admonition of St. Paul given us in the fourth chapter of his second letter to Timothy. Let us see to it that if we call ourselves Christians and love Christ that we boldly rebuke vice and exhort others to live up to and maintain the sound doctrines that have been handed down not only to keep ourselves but to pass on to the future for the benefit of our children and those who come after us.

(Contributed by his Lordship, the Bishop of Edmonton.)

WILL YOU HELP?

The drive for new subscribers to the Church Messenger is on! We feel that this, the official organ of our Church in the Diocese, should enjoy a larger circulation than at present.

It is the Press and Publications Committee's hope that, with your hearty co-operation we may materially increase the subscription list before the end of this year. To make this possible a special eight months' trial subscription is being offered at a charge of twenty-five cents if delivered to the Parish in which the subscriber lives, thirty cents if mailed direct to the reader. This offer will be good until December 31, 1937. For those preferring a year's subscription, the rate is forty cents if delivered to the Parish, fifty cents if mailed direct. Send all subscriptions to "The Church Messenger, 10060 104th St., Edmonton, Alberta."

We want to see what can be done by the various

Parishes throughout the Diocese in this endeavor. Reports of progress will be made in each issue of the Messenger. Who's going to top the list for new subscribers?

L. H. BLADON,
Circulation Manager.

THE DIOCESAN SUMMER SCHOOL

Once again the Summer School at Kapisivin claims the attention of all church people in the Diocese. In many parishes it has been brought to the notice of the clergy that there is an abundance of potential resources for missionary work and for the maintenance of our own church work. Many individuals are eager to support any development of the church which is worth while, and, most encouraging of all is the growth in the number of young people who have caught the vision of service for the Master and have expressed their desire to take up missionary work.

The fostering of this spirit is the chief claim of the Summer School, and as an agency for the spread of the meaning of the word "discipleship" it makes no apology for forcing itself upon the attention of everyone. St. Paul says "it is good to be zealously affected always in a good thing," and the Summer School claims this privilege.

Moreover, it brings home to the church as a whole its sense of corporate life. Too often "parochial" limitations and "diocesan" outlook destroy the effectiveness of the life of the "Body of Christ" the whole church. To this end, "the compacting of the church for its 'more effectual' working, the Summer School strives, endeavoring to have a representative of the church at large to give the inspiration a wider horizon.

This year it is hoped that there will be the additional accommodation provided by the three dormitories which are now in course of construction.

The Summer School will be held from July 5th to July 12th. Registration should be made if possible ten days before. The Registration Fee is \$1.00 and the cost of your stay will be \$1.00 per day. If ample notice is given it may be possible to arrange transportation from Edmonton.

Registrations should be sent to the Rev. S. F. Tackaberry, 11138 127th St., Edmonton.

The following officers and staff have been appointed: Registrar, The Rev. S. F. Tackaberry, M.A., B.D.; Dean, The Rev. G. P. Gower, B.A., L. Th.; Lecturer in Church History, The Rev. Canon E. Pierce-Goulding, B.A., L.Th.; Lecturer in Old Testament, The Rev. S. F. Tackaberry, M.A., B.D.; Lecturer in New Testament, The Rev. J. Anderson, B.A.; Lecturer in Religious Education, Miss Groves; Missions, The Rev. L. A. Dixon, Orillia, Ontario; Sports Convenor, The Rev. T. Matthews, L.S.T.; Camp Scribe, The Rev. C. Storey, L.Th.; Literature and Camp Library, Mrs. McComas.

The Summer School Committee appeals to every clergyman, every lay worker and every Sunday School teacher to include the Summer School in their plans for the coming season, and help us make our Camp a place of achievement, a place of vision and a place of great spiritual power.

GUILD OF HEALTH

There are many evidences that earnest Christians are seriously putting the question to the church of which they are loyal members, where is the Gift of Healing which was so definitely promised by the Founder to those commissioned to go forth and do greater works than He did Himself?

It is easy to answer that all hospitals, all works of healing by doctors, and all sick ministrations are the outcome of the power and spirit of Christ diffusing itself throughout human society. It really begs the question as to whether there still remains in the Church a fountain of healing power immediately available, open to all believers, and efficacious in its work.

The rise of Christian Science is one answer to the call of the people for the saving grace of God. Whatever we believe to be the truth or error about Christian Science the Church does well to heed the warning. There is today an eager searching after higher spiritual living—a "living in the spirit"—and a desire to reach out after the fuller, happier, healthier, life that the Saviour Himself promised when He spoke of the "abundant life." We believe this eager searching to be, at bottom, a genuine activity of the Holy Spirit, no matter what may happen to it as it passes through the "muddled vesture" of those human minds who feel it.

The true answer to our question is a decided affirmative. There are not only gifts of healing still within the Church, they are already recognized. Quite recently the Archbishop of Canterbury sanctioned anointing and revived the office of Unction. The Sacrament of Holy Communion preserves "body" as well as "soul." But the greatest of all gifts is the gift of Healing through Prayer. "The prayer of faith shall save the sick." Prayer opens the flood gates of those healing waters that flow from the Living Rock.

It is well to note that the best of medical practitioners look with increasing favor on spiritual ministrations and there are living today men and women who ascribe their return to health as due to the Power of Prayer.

The Canadian Guild of Health which was started under the Wardenship of Dr. T. E. Rowe of Victoria seeks to obtain for the Ministry of Healing its rightful recognition in the Church, the Body of Christ.

It believes in the necessity of continually quickening the Life of the Spirit.

It believes in the power of the name of Jesus to heal where faith in that name abides.

It believes in the direct approach to God through prayer on behalf of the sick.

It believes that Health, Individual and Corporate is God's intention for all His Creatures and that Sin and Disease are derangements of His Creation.

Dr. Rowe is to hold a Healing Mission in All Saints' Cathedral from June 3rd to 6th.

It may be that this article will not be in print by that time but if there are those who reading it desire to know more about the work and how to form a branch of the Guild of Health in their parish the President of the Edmonton Branch, The Rev. G. P. Gower of Christ Church, will be pleased to communicate with them.

Asked and Answered

What does the word "Amen" mean at the end of prayers?

Amen is a Hebrew word meaning "firmly" and was anciently used to signify solemn agreement to statements of religious truths. (Deut. 27:15; Neh. 8:6.) Its use passed without change into the Christian Church and has been used ever since to give the congregation opportunity of declaring its assent to what has been said.

What are the earliest Christian documents?

The earliest Christian documents which can be precisely dated are some of the Epistles of St. Paul I and II. These were written in A.D. 51, and II Cor. and Romans were written about A.D. 55-56, and Titus and the Epistles to Tim. between A.D. 61 and 67. Opinions among the scholars are divided concerning the date of Galatians. Some put it before I Thess. and others at A.D. 55.

DIOCESAN CAMP BUILDING FUND

The Diocesan Board of Religious Education have undertaken to have two dormitories and a chapel in readiness for the 1937 Summer School at Kapasiwin. To accomplish this at least \$300.00 will be required before the end of June. The finance committee wish to thank those who have already subscribed to this work and begs to remind all those who have promised support of the urgency of funds.

The amount received to date has accrued as follows:

Anonymous.....	\$ 10.00
Anonymous.....	25.00
Anglican Girls' Council.....	30.00
Rev. W. deV. Angus Hunt.....	5.00
Mrs. Flowers.....	1.00
Church of Good Shepherd S.S.....	2.00
Christ Church S.S.....	5.00
St. Luke's, Daysland, W.A.....	2.00
Christ Church W.A.....	5.00
St. John's, Sedgewick, W.A.....	1.00
St. Andrew's, Camrose, W.A.....	2.00
St. Andrew's, Camrose, S.S.....	1.00
Christ Church Vestry.....	5.00
Rev. G. P. Gower.....	5.00
Rev. T. Teape, Kitscoty.....	10.00
Rev. C. Storey.....	5.00
St. Dunstan's W.A., Bittern Lake.....	2.00
Total.....	\$116.00

St. John's House,
11714 92nd St.,
May 21st, 1937.

The Editor,
The Edmonton Church Messenger,

Dear Mr. Storey,

Will you please ask the readers of the "Church Messenger" if any of them have second-hand books of good fiction, which they can spare? We should be very glad of them, for the people who stay with us, at St. John's House. Also used magazines, such as "Good Housekeeping," "The Woman's Home Companion," "The Pictorial Review," "The Strand," or any good magazines, would be very acceptable, and we should be grateful for any of these.

We also wish to thank the donors, for the crib and the high chair, which were sent to us, in response to our last appeal. Both are being used, and are much appreciated, by little two-year-old Gary.

Thank you very much,

Yours sincerely,

THE SISTERS OF ST. JOHN THE DIVINE,
Per ISABEL, S.S.J.D.,
Sister in Charge.

KAPASIWIN CALLING

Out of the East the soft darkness is sweeping
Bright gleam the lights from our camp by the shore;
Gaily red flames from the bonfires are leaping
Filling the spark-laden air with their roar.

Soft on the reed-strewn sands wavelets are lapping
Owl answers owl from the storm-blasted tree;
Hid by the brush a lone coyote is yapping
Strange sights tonight shall his glinting eyes see.

We, who disturb the wild things of the forest,
Freed for a while from our ledgers or chores,
Break loose the chains our true spirit abhorrest
To lift up glad hearts by Kapasiwin's shores.

Thank we then God Who vouchsafes us His blessings
Worship, companionship, laughter are these,
Strength for His warfare through Nature's refresh-
ings

Grace that our offerings of service may please.

W. DE V. A. HUNT.

Rural Deanery of Edmonton

ST. MARK'S
W.A.

The President would like to express her thanks and appreciation to the members for their splendid co-operation so willingly rendered at the Coronation Carnival which was held on May 14th and 15th. Also thanks to those for their generous donations to home cooking and plant stalls. The Horoscope Reader deserves special praise for the way in which she rendered this service. Thanks, Miss Robinson.

The Telephone Whist and Bridge which was held at various members' homes proved a very successful undertaking. Thanks are due to those who kindly loaned their homes and those who participated.

We are very sorry to have lost the services of Mrs. A. Holmes, the Secretary of our branch, and hope in the near future she will be well again to attend the meetings.

On the whole the branch was very successful in their undertakings of the various stalls at the Carnival. The quilt was won by Mrs. W. Fleming.

A Silver Tea will be held by the members at the home of Mrs. Baines, 10737 106th St., about the middle of June.

On Thursday, June 3rd, the Sisters of St. John are taking charge of the services at 3 p.m. and all W.A. members and their friends are cordially invited. All W.A. branches please note.

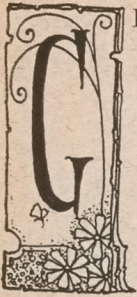
Sunday School

We are very pleased to report that ten scholars have written the G.B.R.E. examinations and are expecting good reports.

A.Y.P.A.

A hike by the branch was arranged for May 24th and all went to White Mud Creek where a good time was had. We welcome another new member Miss Emma Patterson. The members all responded well to help at the Carnival Stalls. Thanks all.

FOR THE MOTORIST



RANT ME a steady hand and watchful eye,
That no man shall be hurt when I pass by.
Thou gavest life, and I pray no act of mine
May take away or mar that gift of thine.
Shelter those, dear Lord, who bear me company,
From the evils of fire and all calamity.
Teach me to use my car for other's need,
Nor miss through love of speed
The beauties of thy world; that thus I may
With joy and courtesy go on my way.

—*The London Church Times.*



Christ and Twentieth Century Labour

By Rev. Ebenezer Scott, M.A., B.D.

We search in vain for any pronouncement of our Lord which would qualify Him to be a Labour leader in our twentieth century, or to be a patron of that twentieth century product, a Labour Church. It was the very opposite of our Lord's intention to be a "judge or a divider" over men in the possessions of this world. It is true that He sought to bring all material things into the service of God, as they all have come from God, but He made the higher life of the soul the starting-point of His teaching. "Labour not for the meat which perisheth."

There was no exact equivalent of the industrial situation of our twentieth century in our Lord's own day. In the Roman Empire the essential distinction was not between capital and labour, but between slaves and freemen. Yet the true interests of labour are safe under the watchful care of the Christ of all the centuries, who surveys the whole field as Master of all labourers in the vineyard of time.

The slave-owner of the Southern States of America rolled his favourite text of Scripture under his tongue—"Cursed be Canaan; a servant of servants shall he be unto his brethren"—with the most unctuous satisfaction; and he found complacent spiritual advisers to comfort him with the Epistle to Philemon and the apparent acquiescence of the New Testament generally in the system of slavery. But Christianity, by its insistence on the supreme worth of the human soul, and the equality of all men in their relation to God, was all the time undermining the whole institution, until slavery became a thing which the Christian conscience could no longer tolerate.

We see the same leaven of Christ working in the movement for the abolition of slums in the England of the twentieth century, as in the earlier crusade against slavery. Christ Himself was not a slum-dweller, but the child of a decent, though humble home. As He teaches us to pray for ourselves—"Give us this day our daily bread"—we are bound to seek an answer to this prayer on behalf of all our fellow-men. He left each generation to study its own conditions and meet its own needs. But as our daily bread itself is given by God, His programme for the betterment of all material conditions is valid for all centuries alike—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Comments Original and Otherwise

"Curate"

THOSE APPORTIONMENTS

The Editor of Church Messenger has been good enough to send me a copy of the letter by the Bishop of Quebec, in which exception is taken to the statement in the Easter number of that paper showing the percentage of apportionment contributed by each of the twelve older and stronger dioceses. But the facts there brought out are published every year in the annual financial statement and it was from that source that I took my figures.

The apportionment for each diocese is fixed by General Synod. In arriving at the percentage contributed I had no choice but to accept the apportionment so adopted. Had I rejected that, and substituted another apportionment entirely my own, then there would have been ground for complaint.

The basis of apportionment adopted by the General Synod is the total income of the parishes in each diocese for parish maintenance. It costs the parishes a fixed total to maintain their own services. Each diocese is then asked to contribute a certain percentage of that total for work outside the diocese. And that in my judgment is a much more accurate basis than one based on population alone. If we are to have apportionments at all, then I think they must take into account the ability of the people to give. An apportionment based on numbers alone, would produce decidedly queer results in some of our large city congregations composed largely of working class people.

Having said that much I wish also to add that for some years I have thought that the apportionment for the diocese of Quebec was heavy when compared with some others. Comparisons may be "proverbially odious" but it is not possible always to avoid them. I hear that it is likely to be reduced in 1938.

Since writing the above I have looked up statistics in the last report of the General Synod. The Bishop says "In Quebec 22,000 Anglicans were asked for \$11,340.00 and actually gave \$5,787.24; in Columbia 33,000 Anglicans were asked for \$3,493.00 and actually gave \$3,535.39." The statistics in the General Synod report give the total number on the parish rolls in Quebec as 21,272 and in British Columbia at 19,143, just a little more than one-half the figures quoted by the Bishop of Quebec. There is quite a difference between the percentage worked out on the basis of 19,143 and 33,000.

THE RECENT CRISIS IN JAPAN

It will help us to understand the recent disturbance in Japan, if we keep in mind the fact that the Japanese army stands for a strong and aggressive foreign policy, but assumes no responsibility for providing the money to carry out such a policy. Another fact that should also be kept in mind is that there can be no Cabinet without a War Minister, and there can be no War Minister without the approval of the army.

ARE THEY AS BIG AS THEY THINK?

Europe's two dictators evidently take themselves with awful seriousness, and seem to have persuaded their followers to accept them at their own valuation. The result is sometimes a bit ludicrous. When the German Ambassador, Ribbentrop, presented himself at a formal audience in Buckingham Palace, he threw up his arm, and exclaimed "Heil Hitler". I would suggest that the next Canadian official who pays his respects to Herr Hitler, should wave a Union Jack, and shout "Hail MacKenzie King".

But sometimes this exalted egoism is dangerous, as when Mussolini, the head of a great nation, indulges in language that might easily cause grave national offence elsewhere, simply because some private individuals in the other state have expressed critical opinions about his excursions into foreign politics. These crowned commoners seem to regard themselves as such important people, that any suggestion of criticism amounts to something like blasphemy.

And they are a wonderful pair of bluffers also. But I imagine the game of bluff will undergo modification as Great Britain's re-armament programme progresses. In this connection, Punch has an excellent cartoon. In the foreground you see a tortoise with neck outstretched, and mouth open, travelling at an amazing pace. Written on his back is £1,500,000,000. That accounts for his speed. On either side of the tortoise are hares staring at him, and looking terribly puzzled. The legend underneath the picture represents the hares as saying "Good heavens! if he goes on like that, we shall have to call off the race".

JOHN L. LEWIS & CO.

Referring to the recent strike in Oshawa, an Ottawa paper, after stating its conviction that the profits of Capitalism should be distributed as justly and fairly and humanly as is possible, goes on to say that the attitude of John L. Lewis and his agents raises questions that are quite different, and which are very serious in their implications.

"Shall industry and free enterprise be subjected to a labour dictatorship?"

Shall industry and our whole capitalist system be under the whim and caprice of a single individual, or of a few individuals at best?

Shall the things we have refused to yield to capital be yielded now to labour?

Shall consumers and agriculturists and the great middle class be ground down between a vast and irresponsible and triumphant labour organization on the one hand, and a yielding capitalism and impotent State on the other?

That is the issue raised by John L. Lewis—there is no other real issue."

(Continued on page 6)

The Bible

"Thy word is a lantern unto my feet: and a light unto my paths."—Psalm 119: 105.

The Bible is the Word of God. In it He speaks to us and from it we can learn all that it is necessary to believe for salvation. However, the Bible is a big Book. It is, in fact, many Books written at various times and by many different people, but there is a unity to them all. They all are related to Jesus Christ; He is the centre. All the Old Testament is a preparation for His coming and all the New Testament tells of Him and His Teaching.

God is always the same, but down through the centuries men have been learning to know Him better. As men were able to understand Him God revealed more and more of His character. The record of this revelation and of man's advance in his knowledge of God is contained in the Old Testament. It was the Hebrews through whom this increasing knowledge of God was given to the world.

If you look at the first Books of your Bible you will find the Hebrew explanation of God's relation to creation. They tell of the way the world was made and of the way sin entered into the world, with its consequences. Then an outline history of the Hebrews is given, which shows the way God dealt with His people. Though often they did not know it, God was ever working for their good and teaching them about Himself.

Their prophets held communion with God and, having learned to know Him, they told the world that God is one, holy, just, merciful and loving. It took a long time for this lesson to be learned, but God went on sending His messages through the prophets. We have them in our Old Testament Books called by the name of the prophets, such as Amos, Hoshea, Isaiah, etc. Amos tells us that God is righteous and just. Hoshea teaches about God's love and forgiveness even for those who do not love and serve Him. The Book of Jonah teaches us that God forgives the penitent no matter to what nation he may belong, and from Isaiah men learned to look forward to the coming of a suffering Messiah. In that way the Hebrews were learning to know more about God and were being prepared for the coming of God's Son, Jesus Christ. For this reason we speak of the Old Testament as a preparation for the coming of Christ. Of course the whole life of the people was part of that preparation and we have the record of this throughout the whole Bible, in the Books of the Law and in the Books of poetry like the Psalms, as well as in the Books of history and in the Books of the prophets. When we read the Old Testament we need to remember always that it is the story of this long preparation for the coming of Jesus Christ our Saviour, and tells us of God's gracious dealings with His people.

In the New Testament God speaks to us through His Son, Jesus Christ. If we want to know what God is like, we can find out by reading the Life of our Lord in the four Gospels. God is like Jesus Christ whose words and works speak plainly to our hearts telling us that in Him we have salvation from all our sins. This part of the Bible should be read by us more often and more carefully than any other, but, if we want to know the power that Christ had in the thought and lives of those who came under His influence in the days which followed His ascension, we turn in our Bible to the Acts of the Apostles and the Epistles or Letters. In the early Church, our Lord, through the Holy Spirit whom He sent on the first Whitsunday, guided and strengthened men and women to live and die for Him so that we in our day might learn to love and serve Him.

All this wonderful Book is God's Word to us. God inspired it all and guided the Church to hand on to us this priceless volume. Each time we read we need to pray for a right understanding of it: O Lord, open thou mine eyes: that I may see the wondrous things of thy law (Psalm 119: 18).

Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Saviour there.—Hymn 396: 5.

Comments Original and Otherwise

(Continued from page 4)

COMMUNISM AND FASCISM

I read recently a newspaper report of an address on this subject by a distinguished Jesuit scholar. In the course of his address he made the statement that "Fascism is merely a people's reaction against Communism". Probably true, but possibly the speaker would have served a more helpful purpose if he had gone further, and told his hearers what it is that Communism is a reaction against.

In Russia it was a reaction against years of tyranny and oppression under the Czars. And now other nations are taking repressive action to prevent its spread. But the spread of Communism can not be checked merely by sending its advocates to prison. The one sure cure for Communism is the removal of those abuses, on the exploiting of which Communism thrives. We must show that under democracy men find more happiness, more justice, more well-being, more hope and economic security than they can find under Communism. If ever Communism or Fascism—and the one is as hateful as the other—is allowed to get a foothold in Canada, it will be because those who are responsible for the working of the present system have allowed their greed, or their ignorance, or their indifference, to abuse and betray that system.

In this connection I would like to ask attention to this extract from the recent charge of the Bishop of Montreal to his Synod.

"Let us frankly admit, for it is folly to deny, that there are wrongs, existing under our democracy, which have laid grievous burdens upon thousands of innocent people who were powerless to protect themselves. There have been notorious swindles, scandalous governmental graft, which have added to their hardships.

"When these sufferers see that the real perpetrators of these wrongs so frequently escape, unscathed, with their ill-gotten gains, because they have influence, political or otherwise, while poorer men, not so protected, are severely punished for lesser offences, can we not realize how the sense of injustice and inequality rankles in their breasts, and makes them ready to join with those who confidently assure them of ample justice and equality? While it is the bounden duty of governments to maintain order and prevent violence; nevertheless, to prevent men from expressing discontent and discussing theories of relief by severe penalties, only adds to the sense of injustice and increases the danger, by driving them underground and forcing them to work in secret. Not penalties but remedies are needed to defeat the menace of Communism and Fascism. Put the whole power of the country to work to remove the causes of discontent, and let men see that social and economic justice prevails under a regime of righteousness; then, and not till then, will you have defeated these two great enemies of mankind. The Church is not out to destroy, but to save men's lives. We fight the evil, we seek to save the doers of evil by making them true disciples of Christ."

A VERY WORTHY TRIBUTE

A few weeks ago, the members of the Legislative Assembly of the Province of Quebec offered congratulations to Premier Duplessis on the occasion of his 47th birthday. In his reply the Premier, who was profoundly moved, said: "Forty years is the parting of the ways in life. Is it not the time, and occasion, to observe and reflect, the time to take stock of the past, consider the present, and think of the future?"

"I thank all those who have organized this demonstration, but still more so those who have departed, and to whom I owe everything that I have in life today, including principles and traditions. I wish to report to them the compliments made to me today."

LABOUR STRIKES VERY EXPENSIVE

The statement is made that in the months of January and February of this year the time lost in the United States from 390 strikes amounted to 4,185,000 days. In the same months last year the time lost for the same reason amounted to 1,383,000 days. And the companies affected must have suffered great additional loss.

It is a terribly expensive way of carrying on business. One cannot help wondering why intelligent capitalism and intelligent labour cannot work out some better method. Even "enlightened selfishness" should prompt a move in that direction.

LORD SALISBURY AND THE OXFORD GROUP

Young men in their thousands from twenty-four nations gathered over Easter at a Youth Camp near Birmingham, England. The climax of the week-end, we are told, was on Monday afternoon, when a visit to the camp was paid by the Marquis of Salisbury. In the course of his address he made reference to the moral disease that was affecting Europe today.

"Few of us," he said, "dare look facts in the face and allow ourselves to realize the contrast between the moral teaching of the New Testament and the practice which is accepted every day with tacit approval. Fraud, for example, certainly is reprobated, but all the same it is rampant and on the largest scale, and dishonesty is so common as to be hardly noticed. As to any standard of sexual morality, it has almost ceased to attract attention.

PRINCIPAL MORGAN RESIGNS

The resignation of Principal Morgan of McGill University will naturally give rise to much curiosity as to what really lay behind the letters exchanged between him and the Governors of the University. Until fuller information is received, any useful comment cannot be offered. I am, however, interested in the somewhat persistent rumour that McGill's next Principal is to be ex-Premier Bennett. No doubt he would make an ideal head for that institution, but I think Canadians, irrespective of party, will hope that he will be able to retain his place in the House of Commons.

We Want God

By Archdeacon J. B. Fotheringham

"We want God" was the gypsy's reply to George Borrow when he offered him pennies. But if Borrow had lived today he might have answered "Yes, I know, but what God?" H. G. Wells, in his "Outline of History", has pictures of many gods, but not the least interesting or the least significant is the cartoon "Tribal Gods of the 19th Century" where John Bull, Britannia, Germania, France and Cathleen ni Hoolihan stand in line. Statesmen and religious leaders alike invoke God, but as Lambeth said in 1930 "there is urgent need for a fresh presentation of the Christian doctrine of God," and as the Archbishop of Canterbury declared in his New Year's broadcast "the idols of race and nation are threatening the supremacy of Jesus Christ." Great and little powers today have their gods—even the Communists—and it is important to ask what God does humanity need.

God has fared ill at the hands of thinkers and of men of action alike—not to speak of religious leaders—and it is little less than blasphemy to accept as God the kind of God they offer: He is not the God and Father of our Lord Jesus Christ.

In his "Psychology's Defence of the Faith" David Yellowlees, M.B., says "If the Church does not know more about God in 1936 than it did in 1648, then either the Church is dead or God is dead" and his implication is certainly not that God is dead. God has been all kinds of strange beings or even of strange things. He is the projection of human experience: He is the "surrogate-father": He is the herd-leader. He seems to another group to be an English gentleman, correct and fastidious. To yet another He is the embodiment of race-culture. To the majority of leaders of the human race at this moment He is "the God of Battles", although there may be a dispute as to which army He belongs or what language He understands.

The need of the world is God, but not even the kind of God presented by those who fervently believe in Him. No one will deny that God is transcendent (meaning by that, that there is an abyss between God and the world), but in stating the belief there is a strange turning back of the clock to the day before that in which God was thought of as immanent (by which is meant that God is to be found in the world and in the experience of man). In fact, there is an extraordinary re-birth of ideas about God which have prevailed in various by-gone ages. "If there had been Thirty-Nine Articles of Physic and every licensed practitioner had been compelled under pains and penalties to compound his drugs by the prescriptions of Henry the Eighth's physician, Dr. Butts, it is easy to conjecture in what state of health the people of the country would at present be found," says J. A. Frowde, and today spiritual health depends upon the God we know. The God whom belief offers is the God of Jacob, but He is the God also of Today and what the world needs is neither an ancient Moloch nor even Jahwe but the God whom we see in the face of Jesus Christ. Not only do we see this God in the face of Him who died but in the face of the living Christ who, in His risen life, has been continually revealing the God who has an infinite desire to communicate Himself.

The age before our own gave the world the benediction of the God who was a Father, but in stressing the symbol it forgot the inadequacy of any illustration to express reality. Jesus said "Our Father", but to Him that did not mean the typical father of the twentieth century and certainly not the typical father of the American continent—the thing is almost farcical. And the generation before that, on the other hand, was asked by some alleged followers of Calvin to believe in a God "who sent one to heaven and ten to hell and a' for his glory." God is the need of the age but not any God and certainly not the God of earth-born mists. The ancient Jew was not allowed to use the name Jahwe; it was not until 1520 that the word "Jehovah" appeared and no scholar pretends that Jehovah is the right pronunciation of the ancient Jewish name for God. It might be well today before the sacred name is used in private prayer or in public utterance to pause in an august silence, and feel into whose presence we are entering.

The indulgent Eli, upon whose good nature we can continually trespass, is not the God and Father of our Lord Jesus Christ. The prodigal son had to learn in husks and desolation the kind of father he had outraged. The present generation is learning in futility and in despair the God it has lost, but to come to God at all there must be a recognition in penitence of the kind of God it needs—a God of infinite love and compassion but a God of justice and of truth outraged by the crimes and follies of man.

Quebec, April 22nd, 1937.

The Editor,
"The Church Messenger".

Dear Sir:

In your Easter number 'Curate' makes a comparison between the amounts paid on apportionment to M.S.C.C. by the 'twelve older and stronger dioceses', and congratulates Columbia on having paid its apportionment in full. He gives the following table:

1. Columbia	101 per cent
2. Montreal	91½ " "
3. Ottawa	89 " "
4. Toronto	86 " "
5. Niagara	83½ " "
6. Huron	74½ " "
7. Fredericton	64 " "
8. New Westminster	61½ " "
9. Nova Scotia	59½ " "
10. Quebec	51 " "
11. Ontario	35½ " "
12. Rupert's Land	31 " "

I, too, congratulate Columbia; but such comparisons are proverbially odious and likely to lead to bad feeling; and if they are made, all the facts should be taken into consideration. 'Curate' himself suggests that the M.S.C.C. scale of apportionment may be open to criticism; and the following facts support such a view. The figure in brackets is the number of thousands of church population in the Diocese concerned; the second figure is the number of dollars paid on apportionment per thousand of Anglican population.

1. Niagara (56)	\$336 per thousand
2. Montreal (77)	334 " "
3. Ottawa (38)	327 " "
4. Quebec (22)	263 " "
5. Toronto (265)	209 " "
6. Fredericton (30)	194 " "
7. Huron (134)	174 " "
8. New Westminster (34) ..	125 " "
9. Columbia (33)	107 " "
10. Rupert's Land (30)	102 " "
11. Nova Scotia (86)	82 " "
12. Ontario (28)	71 " "

(As I am away on holiday, I have been obliged to take the population figures from a pocket diary published by S.P.C.K., but the order would not be very different, on whatever basis the calculation was made, except perhaps in the case of Toronto, in which there is, I believe, a discrepancy of over 200,000 between the census figures and the church lists.)

It will be seen that on this basis of calculation, Columbia comes ninth on the list instead of first, and that it gave less than one-third of what was given by Niagara, which now comes first.

A true comparison, however, would also have to consider the resources of the different Dioceses, the area they have to administer, and the amount of missionary work which they carry on without assistance from M.S.C.C. A comparison made without taking all these facts into account is seriously misleading, and liable to do injury to the Church.

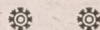
To say, for instance, that Quebec only pays 51% on apportionment, while Columbia pays 101%, is accurate; but it conceals the true facts.

In Quebec, 22,000 Anglicans were asked for \$11,340.00, and actually gave \$5,787.24; in Columbia, 33,000 Anglicans were asked for \$3,493.00 and actually gave \$3,535.59. The Diocese of Quebec is 17 times larger in area than the Diocese of Columbia; its population is mostly in agricultural and maritime regions; and it runs its distant missions in Labrador and the Magdalenes without any assistance from M.S.C.C. In spite of this it gave to M.S.C.C. (on a population basis) twice and a half times as much on apportionment as the Diocese of Columbia, which heads the list on an apportionment basis.

There may be reasons, Mr. Editor, which I do not understand, why one diocese should be asked for five times as much as another diocese in the scale of apportionments of M.S.C.C.; but I would venture to suggest that if it is necessary to institute comparisons, as to what is actually given, they should be based on the facts, and not on a scale of apportionment which makes one dollar from Columbia equal to five from Quebec. It is not fair to either side.

Yours faithfully,
PHILIP QUEBEC.

Note from the Editor: In printing the above letter we have departed from our rule because of the importance of the subject. We, however, plan soon to have a Question and Answer Column and shall welcome questions from any of our readers which we shall try to answer.

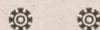


Diocese of Qu'Appelle

An Ordination was held in St. Chad's College Chapel, Regina, on Sunday, April 18th, at which Mr. V. H. Thomas and Mr. E. M. Hall, graduates of the college, were ordered Deacons.

The Bishop has recently taken Confirmations at St. John's, St. Barnabas', St. Michael's and St. George's, Moose Jaw; at St. Paul's, St. Mary's, and St. Alkmund's, Regina; St. Barnabas' and Holy Trinity, Medicine Hat; and at Indian Head. Two hundred and forty candidates were presented by the Rectors of these parishes.

The Rev. Heber Wilkinson of the Kangra Mission gave an illustrated lecture in St. Paul's Parish Hall, Regina, on April 15th.



Diocese of Quebec

The Service of Witness on the part of Christian people of Quebec took place in the Palais Montcalm, a large municipal auditorium outside St. John's Gate in the heart of the city. The Provost of Trinity College, Toronto, the Treasurer of the United Church of Canada and the Minister of the Presbyterian Church (Knox) in Montreal were the speakers. This was not a Coronation Service, so much as a carrying out of the suggestion put forward by the joint committee appointed to encourage the "evangelization of Canadian life". It was held in a public place, rather than in a church of a particular religious body, so that all might be on an equal footing, and in order that all might have seats.

A Grateful Indian Boy

The following letter will be read with more than ordinary interest by all who are interested in the education of our Indian boys and girls. The writer, Ahab Spence, was a pupil at the MacKay School at the Pas when it was destroyed by fire. He was then transferred to the School at Alert Bay. He has now graduated from Emmanuel College and will soon be ordained.

The letter was written to Dr. Westgate and is as follows:

Emmanuel College, Saskatoon, Sask.
April 17th, 1937.

Dear Dr. Westgate:

I am graduating this year with L.Th. I feel that I owe you, and the Commission, the education that I have received. Please convey my deepest gratitude and appreciation for all that they have done on my behalf. I feel sure that all the Indian students who have had the advantage of your generosity and influence have felt the same as I, that we owe you our respective careers. To you and the Commission, from the depth of my heart, I say "Thank you" for all that you have done for me. Now that I have finished my course, I have an excellent chance to show at least part of my appreciation by doing the best I can in the work to which it hath pleased God to call me. I realize the responsibility and I welcome the opportunity afforded me in the Master's service.

Yours truly,

(sgd.) AHAB SPENCE.



THE BLIND IN JAPAN AND THEIR HISTORY

By D. B. Shimizu

Teacher in Gifu School for the Blind, Mid-Japan

There are about eighty thousand blind people in Japan. Forty percent of them are born blind, and, of the remainder, those which become blind from want of nourishment or trachoma occupy the major part. The province of Echigo in our Diocese of Mid-Japan is most remarkable for prevalence of trachoma because the farmers there spend the long winter in the midst of hearth smoke and straw dust.

The above numbers could not have been less in proportion in the past. How were these blind treated by their respective ages? In very ancient times they were feared by people, perhaps because they had peculiar ability in certain directions as the present blind people possess, and as the people then explained everything in terms of magic they were thought to have magic powers. At the same time they were disliked because ancient folk thought it an ill omen not to be able to see what was immediately before one.

Suddenly these supposed magical powers were dispelled. A prince, called Hiroyasu, became blind. He was a man of culture. He sympathized with his fellow blind folk, shared his fortune with them and taught music to some. The history of the Japanese blind took a great turn from this time on, and a kind of protection of them began.

By and by they became kind of priests and were paid to pray for others by singing, by which, people thought, they could get rid of their ill luck, though both singers and listeners could not understand the words at all. They played the "biwa", a four-stringed musical instrument, as they sang the prayers. They also sang popular songs and folk-tales, as the people of olden times liked them. This became a profession of the blind.

They also learned massage and acupuncture. These and music gave them opportunities to approach prominent people, even Emperors, and this helped in their favour, resulting in the establishing of 73 official social ranks for them, which lasted until the beginning of modern Japan. The Tokugawa Government (A.D. 1600-1868) allowed them freedom to judge, beat and kill any who committed crime among themselves.

They were very much influenced by the Buddhist doctrine of transmigration. They connected their blindness with sin in a former state of life. They also sang much of Buddhist teaching day and night, expecting their eyes to be opened in the next life, and were quite unconcerned with the meaning of the words, the singing itself being considered a work of merit. Other people connected their blindness with punishment for a cunning nature, thinking along this line—every other creature can see and enjoy beautiful nature, but why cannot they—these BLIND—how sinful they must be!

People of olden times could not understand why blind should eat when they could not work. Even while the blind sang interesting stories to them this feeling did not quite disappear. One of the famous heroes of the age of the Civil Wars, Shingen Takeda, once killed 800 blind in one stroke in his province of Kae. This was a great shock to all the blind and many inhuman folk would torture them by mentioning Kae and admiring Shingen in their presence.

The Tokugawa Government ordered people to give presents to the blind on the occasions of birth, marriage and death etc., and the blind misused this kindness by forcing people to give more than necessary. If one did not give as they wished they were quite unreasonable and declined to visit their homes for services. This was a terrible punishment (due to superstition), because there was a saying, "Even the blind do not visit!" This led ordinary people to hate them.

(To be continued)

St. Stephen's Church, Coaticook, Will Observe Seventy-Fifth Anniversary

In the thriving industrial town of Coaticook, Province of Quebec, situated just ten miles from the American border, is located St. Stephen's Parish whose members observe this year the seventy-fifth anniversary of the parish. Looking back through the parochial records to the year 1862, one is struck by the fact that for thirty-six years the parish was directed by one man—the Rev. John Foster, who is content to sign his entries simply "John Foster, Clerk". Licensed as Missionary of Barford, Barnston, Hereford and Coaticook in 1862, when the latter was only a hamlet, John Foster carried the ministrations of the Church to his scattered flock with energy and devotion. Before his death he was made a Canon of Quebec Cathedral by Bishop Dunn, and also received his D.C.L. from his Alma Mater, Bishop's University, Lennoxville.

The first St. Stephen's, Coaticook, was opened in 1863, and the congregation grew, necessitating extensions in 1874 and 1885. In the latter year the Rectory was built establishing Coaticook as the centre of the parish.

The present Parish Hall, one of the best equipped in the diocese, was built in 1899, while the present church was opened for worship in 1908. It was free of debt and consecrated on June 15th, 1911, the Rt. Rev. Dr. Fraser, Assistant Bishop of Quebec, officiating.

The achievements of the Ladies' Guild have been so noteworthy that the Parish Hall has always been known as the "Guild Hall". Not only was the Guild largely responsible for the cost of the erection of this Hall, but in addition they financed in 1912 the kitchen extension, and the installation of the pipe organ in 1923. This beautiful organ costing over \$4,000.00 was dedicated to the memory of eight young men of the parish who gave their lives in the Great War.

When Canon Foster passed to his rest in 1906, five years after retirement from active service, he was succeeded by the Rev. Albert Stevens who for twenty years had been Rector of the neighbouring parish of Hatley. A saintly man of quiet manner, he was beloved by all who knew him. After thirteen years as Rector he was succeeded by his son, the Rev. Cecil G. Stevens (now Rector of St. Lambert, Diocese of Montreal). During the twelve years of his Rectorship, Mr. Stevens proved a worthy successor to his father. He was responsible for forming the Anglican Men's Club of Coaticook, an organization which led many other parishes in the Townships to form similar organizations. These clubs have an annual get-together under the auspices of the Eastern Townships Churchmen's Association.

The Rev. Arthur E. E. Legge (now Rector of Three Rivers), succeeded Mr. Stevens in 1927, and remained for a very successful ministry of over nine years. He was followed last October by the Rev. William W. Davis who came to Coaticook from the Diocese of Ottawa.

Although the actual date of the formation of the parish was June 15th, the anniversary observances will be held in July in order that old friends of the parish may be able to be present. On July 3rd a congregational and Church School Picnic will be held. On Sunday morning, July 4th, there will be a celebration of the Holy Eucharist at 8.00 a.m. in thanksgiving for the blessings received since the formation of the parish. At 11.00 a.m. the Lord Bishop will administer the Rite of Confirmation and will also dedicate a number of memorial gifts. The Anniversary Service will be Choral Evensong with Procession when the preacher will be the Rev. Cecil G. Stevens. On Monday afternoon

(Continued on page 13)



An Extract From the Report of the Ottawa Diocesan M.S.C.C. Committee to Synod

Before leaving this matter of apportionments we would like to raise the question of the appropriation and payment of the money received by parishes in the red end of the envelope. That money is given definitely for work outside the parish. To use that income even temporarily for parish expenditure is something that ought to be scrupulously avoided. To do so really amounts to a breach of trust.

In some parishes a single envelope has been substituted for the duplex or double envelope. This change should never be made unless, concurrently, steps are taken to make it quite clear to contributors, what proportion of the whole will be appropriated for parish maintenance, and what percentage for work outside the parish.

In the opinion of this committee the substitution of the single for the double envelope is not advisable, because it deprives the contributor of any opportunity of expressing his interest in the missionary, educational and social work of the Church.

The distinction between parochial and extra parochial money is, generally speaking, clear and distinct. The one is received in the black end of the envelope, the other comes in the red end. But the money received in the red end represents the donor's contribution to several different objects. That fact creates at once a somewhat difficult situation. A percentage of the total so received has been contributed for the Diocesan Mission Fund, and the three Beneficiary Funds of the diocese. It is also understood by the donor that a percentage of this total will be appropriated for the work of the three Boards of the General Synod, and the question arises at once upon what basis is the money so contributed to be divided.

It will in some measure help us to answer that question if we recall the circumstances that existed when the duplex envelope was first introduced, and which resulted in the pooling of these several funds into one budget.

Prior to that time, the income required, both for diocesan and extra-diocesan purposes, was derived from annual appeals and collections made during divine Service. On behalf of the two chief funds, the D.M.F. and M.S.C.C., there existed both appeals and collections. It was with the purpose of getting rid of these appeals and collections that it was decided to make an estimate of the amount required to meet all the needs of the Church, both within and without the diocese.

The different funds which were originally included in this estimate or budget, as it came to be called, were the then existing funds of each diocese, which had hitherto been in receipt of voluntary offerings and the contributions to three Boards of the General Synod. The total so reached was fixed as the budget for the year, and our people were given to understand that all contributions placed in the red end of the envelope would be paid over to this budget, and

annually divided on an equitable basis among the several funds interested.

For some years this scheme seemed to work satisfactorily, but with the coming of business depression, and consequent reduction in diocesan income, there has developed a tendency to regard this money received by the diocese from the parishes, as a fund which the diocese might appropriate entirely at its own discretion, that the diocese might appropriate any percentage that it chose for its own requirements.

In some cases it has even been decided to pay all diocesan claims in full, before any money is allowed to go outside the diocese for any purpose whatever.

In the case of M.S.C.C. there are, in the opinion of this committee, two considerations which make such action quite indefensible.

One is that when the duplex envelope was first instituted and this common fund or budget created, a steady and increasing income from annual subscriptions and church collection was made over to this common fund or pool, on the understanding that it would receive, and for several years it did receive, an equitable share of the total.

The other consideration is this. The understanding with our people is, that what they contribute Sunday by Sunday in the red end of the envelope will be used not only to meet diocesan requirements but also that an equitable percentage of it will be set apart for the three boards of the General Synod—M.S.C.C., G.B.R.E. and Council for Social Service. No separate appeals are made on behalf of these three Boards because of that expectation.

It is a matter of great satisfaction to this Committee and we think that it will also be to the members of Synod, that in this diocese, we have limited the diocesan objects which have a claim upon this budget money, to those particular funds which were included when the budget came into existence, viz., the Diocesan Mission Fund, the Clergy Superannuation Fund, the Widows' and Orphans' Fund, and the Divinity Students' Fund, and further that there never has been any proposal, or even suggestion, that diocesan requirements should have priority of claim, as compared with the missionary work of the Church, regarding which certain definite obligations have been officially assumed. In Western Canada, dioceses have been created in order that this Church of England might do her part in the maintenance of Christian principles and Christian ideals, among the people making their homes there. These dioceses were created with the full consciousness that for many years they would require our financial assistance. We have sent our sons and our daughters into the undeveloped regions of our Canadian Northland, there to carry on work initiated more than half a century ago, among the Indian and Eskimo.

(Continued on page 13)

One Hundred Years Ago

Bishop of Montreal's Position: There is a See of Montreal but no Diocese. As Bishop of Montreal I act for the Bishop of Quebec, by Commission from him, to administer the Diocese of Quebec. The Commission gives me equal power, in case of necessity, to act in Upper Canada. The Letters Patent continue the same powers to me, in case of a vacancy, in the See of Quebec. (Letter to S.P.G., 8th June, 1837.)

Ireland, L.C.: Mr. Harvey, the Catechist, has moved to Ireland township, a station in extreme need of spiritual provision. In Megantic county there are more members of the Church of England than of any other denomination.

Gaspé, L.C.: Bishop G. J. Mountain—"I have been accommodated with a passage so far as the entrance of the inhabited part of this district, 400 miles below Quebec, by Capt. Bayfield, R.N., who commands the party under the Orders of the Admiralty to survey the waters of the St. Lawrence and the Gulph." (Letter to S.P.G.)

"Leaving Gaspé with Mr. Arnold in a four-oared boat, at midnight, we knocked up one of the Jersey traders at a little settlement. A fire was lighted on the rude hearth . . . My travelling bed was spread on the floor. We allowed ourselves two and a half hours for sleep. . . The congregation sings praises lustily with a good courage, in every place where public worship is held" (Journal of 1837, see "Memoir of G. J. Mountain").

Gaspé, L.C.: The Bishop of Quebec embarks on the "Gulnare" for Gaspé in order to visit the churches in that district during the next six weeks. This will complete his visitation of the Lower Province. (Quebec Gazette, 5th June.)

The churches of Gaspé Basin, Malbaie, Percé, Paspébiac and Carlisle were visited and Confirmations held in all, also at St. George's Cove and Hopetown and L'Anse à Beau-fils. In the Rev. W. Arnold's mission, 119 were confirmed and the Rev. A. Balfour had 64 on his list. A large number were absent, being engaged in the whale fishery.

Ormsdown, L.C.: Bishop G. J. Mountain to S.P.G., 8th June, 1837:—"To the Rev. W. Brethour, as missionary to the congregations on the Chateauguay River, I have appropriated 75 pounds. He is a graduate of Trin. Coll., Dublin, personally recommended to the Bishop of Quebec by Archdeacon Cleever and others in Ireland. He was ordained in Quebec, Trinity Sunday, and gave evidence of having improved his time. He had much recommended himself as a catechist.

St. John: Mr. Forest, the valuable Catechist of the Society at Chateauguay, has moved to St. John under an arrangement with the Indian Dept. of the Government. He is eminently qualified for training Indian youth. Mr. Harvey, the other Catechist, having moved from the Chateauguay Country, the whole labour will devolve upon Mr. Brethour—a vast deal too much.

Stanbridge, L.C.: The Rev. R. P. Balfe has been appointed to the vacancy created by the removal of Rev. D. Robertson to Montreal last Fall. Mr. Balfe was an Irish Roman Catholic

Priest in the State of New York. His views having changed, he applied to Rev. Mr. Bethune, Rector of Montreal. He showed me his letters of orders from the Archbishop of Paris and an *Exeat* from the R.C. Bishop of New York giving him an excellent character. He spent three months with Rev. Mr. Archbold at Cornwall and was then licensed to Stanbridge.

Kingston, U.C.: Mr. Kennedy is on his way to Kingston in the neighbourhood of which he will receive an appointment. (Bishop G. J. Mountain's letters to S.P.G., June, 1837.)

U.C. Rectories: 8th June, 1837. Three members of the Doctors' Commons gave their opinion on the validity of the erection of Parsonages and Rectories by Sir John Colborne:—"The Lieut.-Gov. could not lawfully erect any parsonage without further significance of H.M. pleasure. The erection and endowment of the 57 Rectories by Sir John Colborne are not valid and lawful acts." (Signed) J. Campbell, J. Dodson and R. M. Rolfe (Public Archives of Canada).

Division of the Diocese: The Rev. A. N. Bethune Cobourg, to Archdeacon Strachan, 15th June, 1837: agreeing with the suggestion of calling a general meeting of the clergy to discuss the division of the diocese: and commenting on the new church paper. (Strachan Letters, Ontario Archives.)

Yonge St., Toronto: The Bishop appropriated 25 pounds (of S.P.G. funds) to Rev. C. Mathews of U.C. College for serving the church 7 miles from that place in Yonge Street; and 50 pounds to Rev. Mr. Wade as travelling missionary in Newcastle District, U.C. "The Bishop of Quebec had made these two engagements, Mathews having been put in train for the appointment of Mr. Wade to Fenelon Falls; I have designated Mr. H. Scadding as successor to Mr. Wade, or to the London District." (Letter to S.P.G.)

Canadian Missionary Efforts: Those of the Toronto Association set the example to all the rest. Mr. Fuller of Chatham has raised 75 pounds annually for a travelling missionary. The clergymen of Bathurst and Johnstown have themselves become answerable for 100 pounds a year for this purpose. I enclose copies of the 1st report of the Quebec and Montreal Associations. We are doing a good deal in this way according to our ability . . . I desire to reserve the grant from the Board chiefly for L.C., for the Gore Settlements near St. Andrew's on the Ottawa; for Burg and the Victoria Villages in St. Francis Townships and a second station in Megantic County, L.C. I have assigned 50 pounds to Rev. Jas. Abbott at Grenville, L.C. (Bishop G. J. Mountain to S.P.G.)

London, U.C.: The Rev. Thos. Green, Stewart Travelling Missionary, to the Rev. W. J. D. Waddilove (Bishop Stewart's nephew), who feared lest Mr. Green's goodness in caring for the London Church should deprive the scattered settlers of his ministrations:—"Upon this point you may rest assured that, although I have held Morning Service in London on Sunday, my travelling mission has been carried on as faith-

fully as ever. I hope the Stewart Missionary has the Word of God as much at heart as any. The Bishop of Montreal sanctioned the removal of my headquarters from Simcoe to London during Mr. Cronyn's absence in the good cause.... I made arrangements with Mr. Evans, Rector of Woodhouse, and Mr. Burnham of St. Thomas to serve (the places he could not visit as often as before).—The Stewart Missions.



AN EXTRACT FROM THE REPORT OF THE OTTAWA DIOCESAN M.S.C.C. COMMITTEE TO SYNOD

(Continued from page 11)

Others have gone, with the full approval of the Church, to India, China and Japan, to tell there the story of God's love in Christ Jesus. These and other like responsibilities we have officially assumed. We are not freed from these obligations, because under present day conditions we are compelled to put forth increased effort and to make greater sacrifice to meet our own diocesan requirements. The general adoption of such an attitude would mean paralysis for our work abroad. It would be no less disastrous here at home.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."



This Generation and Its Spiritual Needs. By the Rev. L. J. Baggott, Vicar of Beverley Minster. Cloth, 130 pages. S.P.C.K. G.B.R.E. \$1.10

This book, as its title suggests, is an essay on present day religion, its defects and its virtues. Thoughtfully and convincingly, the author shows that no philosophy of life, whether called religion or not, can wholly satisfy the nature of man so long as it leaves out God, and not only God as Creator but God as Father and as Love. The failure of any viewpoint which assumes either science in itself, or materialism in itself, or mere hedonism to be sufficient for either happiness or the full development of personality, is plainly illustrated. There are several good passages showing the limitations of such substitutes for the Christian religion. "Eternal life does not fit into the kind of world provided by secularism. Consequently men and women are living only for this present world and are extremely restless in it." The restlessness of much modern living is a fact, and a great deal more preaching could well be occupied with man's need for spiritual fellowship with God as the only real answer to the demands of his own complex personality.

There are chapters on sin, faith, prayer and the sacramental life. What Mr. Baggott has written would make excellent reading for anyone inclined towards a shallow or distorted view of life, and can also be commended for reading by any parson planning a course of sermons on the fundamentals of religion, which are, in the last analysis, God, Myself and the World.

BOOKS

The Church Catechism Explained—Little Books on Religion. S.P.C.K.; Canadian Agents, The Church Book Room, 604 Jarvis Street, Toronto. 64 pages. Paper. 10c.

In this little book—a handy size, attractively bound in orange and black—the Church Catechism is set forth, printed in black face type. After each answer, or part of an answer, there is a clear and concise explanation of the teaching contained in it. To quote from the Preface:

"These notes are intended to help older Confirmation Candidates to understand the faith and moral teaching of the Church. Adult Church people may like to be reminded of these simple yet profound matters, the truth of which may have been obscured in the stress of life."

The Silver Lining, by Archer Wallace. Round Table Press, 94 pages. \$1.00

This is a book of encouragement and cheer, written in Mr. Wallace's characteristic manner. Fifteen subjects, such as, Making the Best of Things, The Bridge You'll Never Cross, etc., are discussed and illustrated by examples of men and women who have displayed a magnificent spirit of optimism, perseverance and courage. For those who attempt to help others over the hard places in life this book is very suggestive.



ST. STEPHEN'S CHURCH

(Continued from page 10)

and evening a Garden Party will be held, and on Tuesday evening the Rev. A. E. E. Legge will be the speaker at a Parish Social gathering in the Guild Hall.

The church has been completely renovated and redecorated for the Anniversary Services. Under the direction of Mr. Philip Turner, F.R.I.B.A. of Montreal, the walls have been redecorated, the woodwork refinished, and new lighting and heating systems are being installed. In the chancel a new oak floor has been laid with a runner carpet from chancel steps to altar rail. The sanctuary has been beautified with a hardwood floor in wood mosaic design. The modern lighting fixtures are in the form of hanging lanterns with pyramid tops.

The congregations associated with St. Stephen's in 1862 have all been placed in other parishes or missions. The little Mission Church of Christ, in North Coaticook, although built since 1862, will join in the Anniversary observances. This beautiful little church is maintained by five faithful families who remain of what was once a thriving congregation. The north end of the town is now almost entirely French, but these devoted members have continued to keep their Church doors open. The special Anniversary Service will be on the afternoon of Sunday, July 4th, when the preacher will be the Rev. C. G. Stevens.



Men live best on moderate means. Nature has dispensed to all men the wherewithal to be happy, if mankind did but understand how to use her gifts.—*Claudian*.

Diocese of Toronto

Most Rev. Derwyn T. Owen, M.A., D.C.L., Archbishop of Toronto and Primate of the Church in Canada, has gone to England to attend the Coronation.

Graduates and prize-winners of Wycliffe College were presented with diplomas and medals before a capacity audience at the College's sixtieth annual commencement.

Congratulations were extended particularly to Mrs. R. Goldwin Smith, who, although not seeking to enter the ministry, had successfully completed the full course of studies for theological students.

A meeting of unusual interest was held in Toronto this week attended by representatives of the Anglican, Baptist, Presbyterian and United Churches. The subject of the conferences, which convened morning and afternoon on Friday, was Stewardship, and was the outcome of a very large gathering held last summer in Dayton, Ohio, which, in turn, was the result of a Stewardship Conference in Edinburgh, Scotland.

Promotion of this idea is being very actively undertaken in England and Scotland and in many of the foreign Churches. In the United States there is a national organization, and from this group there came to Toronto Rev. Dr. Weber, President, and Mr. H. S. Myers, Secretary, of the United Stewardship Council of the Churches of Christ of the United States and Canada.

As the programme enters into all departments of the Church, there were representatives from Church Boards, from the Clergy, Young People and Women's Organizations. As a result a local committee was set up consisting of representatives from each of the Communions, and a study of the needs and conditions in Canada will be made. Probably at an early date conferences will be held in Toronto, and other centres.

This Movement is developing a new conception of the responsibilities of the Church people throughout the world, and reports of increasing contributions have been received from every corner, brought about through the study of Stewardship in conferences and congregations. It is the hope of the provisional committee that this movement will be adopted in each Communion in Canada.

Graduating Exercises were held at Trinity College, the special preacher for the occasion being Dean Salmon, Christ Church, Ottawa.



Maritime Notes

Heart searching questions are asked in the report of the Budget Committee of Nova Scotia. On the whole, the situation is improving, almost three-fifths of the amount asked for (\$50,000) having been contributed during the year for missionary and similar objects. Inas-

much as the amount contributed has been stationary, more or less, for the past ten years (excepting 1932 when there was a decrease), the suggestion has been made "that the amount asked for should be reduced to a figure apparently more in keeping with the ability of the parishes to raise. We have every sympathy with this idea, and have no desire to ask for anything more than is needed to enable the Church to meet its obligations; but we do consider it a practical proposal for the reasons set out at length in the Budget Report of last year, and printed on page 131 of the Year Book. We do not need to repeat those reasons here, but would point out that the M.S.C.C. three years ago made considerable reductions in its Budget requirements, in the hope that the dioceses would contribute the smaller amount in full. The result was most disappointing, not to say disastrous, and the M.S.C.C. finds itself badly crippled in its work through lack of funds, and unable to pay its grants to the western dioceses where the mission clergy are trying to do their work on stipends seldom over \$60 per month, and sometimes much below that figure. The experiment of reducing apportionments in the hope of securing larger returns, as tried by the M.S.C.C. over a period of three years, has been a lamentable failure, and there seems small ground for hope that it would prove otherwise with us.

What is really at stake in the matter is, whether or no the Church wishes to keep the many mission parishes in the diocese, or to abandon difficult fields and scattered missions to their fate. Some of these small struggling missions consist of some of the most loyal and faithful Church people we have. Are we to desert them?

Or again, it is a question involving the stipends of the lowest paid clergy in the diocese, some of them grown grey in faithful and fruitful service to the Church. Are they to be assured of a reasonable stipend or not? Many are receiving not more than \$1,200 per year, some considerably less, out of which must come the cost of providing and running a motor car, possibly a horse and sleigh, too. It is at their risk that the proposed experiment is to be made. If it fails they are the ones who will suffer."

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One Communion and Fellowship

June

"There were true helpers,
patient, kind and gentle,
Who bore Thy light across
our darkened earth;
Counselled the doubting, and
restrained the wilful,

Soothed the sick bed, and shared the
children's mirth."

This month we pass from our fighting bishop and the somewhat tumultuous Ontario of 1837, to mild John Medley and his Diocese of Fredericton (New Brunswick), serene beside her sea.

Brought up by a widow mother of comfortable means, John Medley was a student from the first. At three years old he started to memorize the Psalms, and all through his life his knowledge of the Bible and his ability to quote long passages were notable. At six he started Latin, at ten Greek, and two years later he was studying Hebrew. Religion was not overlooked, and when fourteen years of age the bookish lad was confirmed, also starting Christian work as a Sunday school teacher. At eighteen he entered Oxford, four years later graduating with high honours. While there he was much taken with the Oxford movement. Its poet was John Keble, whose "Christian Year" is dear to many of us.

The world was disturbed (it generally seems to be that way); the strain of the long Napoleonic wars and the depression that followed, pinched men's souls as well as their bodies. There was general dissatisfaction and a tendency to blame the Church, or Churches, for everything. The Oxford movement began by some conscientious souls asking "Is the Church really doing all she can and should?" It was the beginning of the modern urge to Social Service, and a section, beginning at Oxford, believed that we should pay more attention to ritual, build more churches, and make them more beautiful. Unfortunately, at the time there arose a bitter feeling between High and Low Church, Ritualists and Evangelicals. We need not go into the dispute—the Evangelicals pointed out that our Lord was born in a stable, and celebrated His first Easter in a simple "upper chamber". On the other side it was urged that when God wished to teach a people oppressed with several generations of serfdom He ordained the erection of a tabernacle with the most gorgeous ritual. All this religious pomp was transferred to the temple, later built to His name in Jerusalem, and to this temple, its walls adorned with gold, its air redolent with incense, and resounding with the music of instruments and trained singers, came our Lord, walking on human feet, for there He worshipped His Father and our God. After His ascension His disciples went regularly to the temple Services.

At the time of the Oxford movement the

dread of Rome was strong, and it was believed by many that ritualism was the road to the "Scarlet Woman enthroned upon the Beast". That the Eastern Churches, who do not persecute, have every whit as elaborate a ritual as Rome, was a point ignored by many; and that our Church of England was a mission of the Eastern Churches, not of Rome, was a fact hardly begun to be considered in Medley's student day. He, like some others, seems to have thought that a certain amount of beauty, ritualism if you like, beauty in church building and in the Service was needed, if the masses were to be drawn into the Church. Their lives in factory and drab homes were so dull and colourless that they were hungry for lights and vivid colouring. We know today how the movies have gained the people by their shows, all lights and colour.

John Medley, ordained in 1827, served as a curate in Cornwall, and rector in Exeter, for fifteen quiet years. He won a reputation for eloquence, and his church was always crowded; he wrote a little book on Church Architecture, which was well spoken of and he also published a volume of sermons. Besides his leaning towards more beauty in Church Services, Mr. Medley had strong impulses towards overseas missionary work. A friendship for George Selwyn, first bishop in New Zealand, doubtless helped in this, so that when the Diocese of Fredericton was formed (for New Brunswick had demanded a bishop of her own) it was John Medley who accepted the post, being consecrated in 1845, and sailing at once for his diocese.

He was not unanimously welcomed there. While the Maritime provinces had escaped the



Bishop Medley.

unhappy rebellions that tore Ontario and Quebec, they had had their chafings at Government blunders. New Brunswick had demanded and won her provincial independence as early as 1784, and she had long asked for, and needed, a bishop of her own, as the bishop of Nova Scotia was quite unable to serve the sister province. In New Brunswick "over sixty churches were waiting to be consecrated, and nearly 7,000 were ready for confirmation".

But the province, fiercely independent, had thought of having a native bishop. In the Diocese of Nova Scotia, John Inglis, grandson of Charles Inglis, was serving as bishop, and in St. Johns, Dr. Gray of Trinity Church, scholarly and popular, but conscientiously opposed to the Oxford movement, was by many in New Brunswick looked upon as the man for their first bishop. Bishop Medley was not a fighter like Strachan of Toronto, but he was a destroyer of his opponents, and it is pleasant to think how, with his unfailing courtesy, he dissolved, rather than broke down all opposition. Dr. Gray accepted the position of honorary Canon of Christ Church Cathedral, that cathedral whose building he had so bitterly opposed.

Even today there are some who say "Why build more churches when there is so much want?" Well, it is written "Man cannot live by bread alone", and Bishop Medley felt that his diocese needed a cathedral. He quickly won the respect and loyalty of his people by his indefatigable labours. "In the first six months in New Brunswick he travelled over three-fourths of his diocese, consecrating six churches, ordaining eight clergymen, and confirming nearly eight thousand persons. Most of his travelling was in rude wagons over the roughest roads." This ability to work for his people, coupled with the simplicity of his living and his wide charity, made the majority ready to stand by him, even when much of the press denounced him as a "Jesuit". Judge Haliburton ("Sam Slick") wrote sneeringly of the "Bishop of Sable Island", that uninhabited bank of shifting sands off Nova Scotia, going about earnestly trying to collect funds to build a cathedral on those "sinking sands". Certainly the bishop had spoken of the "barn-like" churches he was called to consecrate. In a pioneer church "the two-quart pewter christening basin, two plates and a pint cup for communion, the last of block tin", might be well pleasing in the sight of the Lord who took His Easter Communion at the cottage table in the simple home at Emmaus, but when the grandchildren of the pioneers were dwelling in "ceiled houses", often with silver on their tables, they could hardly expect their Lord to meet them in His Holy Communion in a rude church with mean furnishings. Then the people



The Memorial of Bishop Medley in Christ's Church Cathedral,

had taught themselves that the church must be supported by her pew rents, while Bishop Medley stood for free-will offerings and free seats. They thought a quarterly Communion was right and proper: the bishop insisted on the weekly observance of the Holy Sacrament. Lastly, he had a cross erected on the gable of his chapel. "And so we go towards Rome", sighed an unhappy critic of his bishop.

But slowly Bishop Medley conquered, and slowly beautiful Christ Church Cathedral rose among the tall elms by the St. John river. Begun in the year of the bishop's arrival, it was not consecrated until 1853. Today it is the pride of the province, small, for a cathedral, but the most perfect example of Gothic architecture on the continent. It is a church of peace, for among its adornments is the splendid east window, largely the gift of Trinity Church, New York. Once the New York mobs had hated and misused the United Empire Loyalists, driving them out—to found New Brunswick, but some seventy years later the great rose window came from New York as a peace offering.

Today we hardly understand the adverse criticism of Bishop Medley and his cathedral. Canon Murray's sermon in St. John's Cathedral, Winnipeg, printed in the Canadian Churchman, March 14, 1935, represents the feelings of many of us. Speaking of the "Aims and uses of a Cathedral", the Canon quotes "Here dwells the consummate outward and visible sign of the worshipping soul; a cathedral is an intellectual prayer . . . Majesty of architecture to soothe us, glory of music to awaken in our souls longings which earth cannot satisfy and which point us to a world where the soul shall 'wake up after Christ's likeness and be satisfied'."

God gives us beauty, heaped up and overflowing, on His earth, and when we try to say
(Continued on page 17)

Diocese of Saskatoon

The thirty-third session of the Synod of Saskatoon Diocese met at St. John's Cathedral Hall, Saskatoon, on April 20th to 22nd. Proceedings opened with a celebration of Holy Communion and closed with a public Service at which the preacher was the Very Rev. Dean Quainton of Victoria.

In his charge the Bishop announced the collocation to Honorary Canonries of two priests of long service in the diocese: Rev. J. F. Haynes, Rector of the historic parish of Lloydminster, and Rev. F. J. Fife of Duck Lake.

Enthusiastic reports were given of the work of the Sunday School by Post and of the Bishop's Messengers. The latter report was given by the senior Messenger, Miss Bailey, who with her two associates is doing pioneer work in the eastern part of the diocese at Endeavour, where a church was built through the efforts of the Fellowship of the West. The present work is being maintained by the support given by the Fellowship of the Maple Leaf, an English society.



BROTHERHOOD OF ST. ANDREW IN JAPAN

After securing the assurance of co-operation of a number of public and governmental organizations and agencies, the Brotherhood of St. Andrew in Japan, at a preliminary meeting held at its headquarters in Tokyo on March 16th, announced plans for calling an International Conference of Brotherhoods of St. Andrew throughout the world, to be held in Tokyo during 1940. The conference is being called to mark the tenth anniversary of the formation of the autonomous Japanese branch of the world-wide order for laymen in the Anglican Communion. The meetings will be called either in May or June of 1940, the exact time to be decided one year hence as the now numerous plans for that eventful year take on a more permanent shape here.

The conference sessions and public meetings will be centred in the great Educational Hall to be erected on the World Fair grounds in Tokyo, which have been offered by the International World's Fair Association, setting up the first World's Fair in Asia to be held in Tokyo from February to July, 1940, as part of a national commemoration of the 2600th anniversary of the formation of the Empire. In addition to the large meetings and services which will be held in Tokyo, all overseas Churchmen coming to the conference will be conducted on tours throughout the nation which will cover the scenic spots as well as give them a first hand picture of the work of the Anglican Communion in the ten dioceses making up the Nippon Seikokwai.

ONE COMMUNION

(Continued from page 16)

"Thank you" to Him by building a beautiful church I cannot but believe that He is pleased.

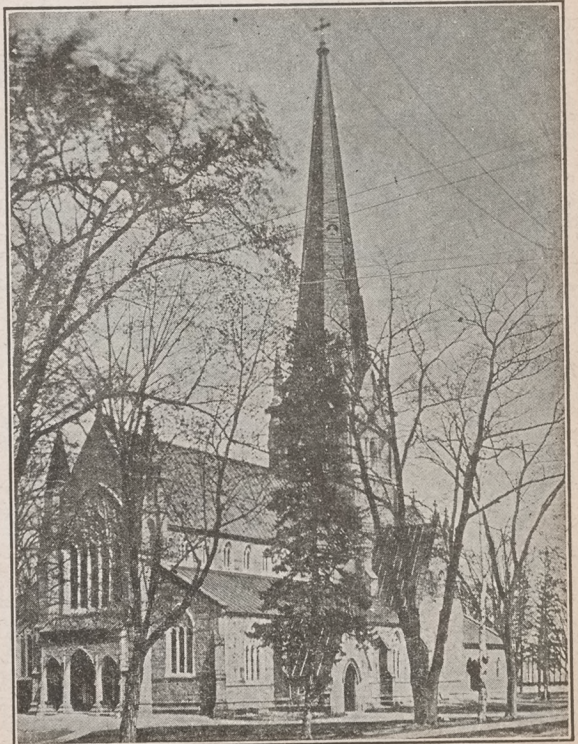
So Bishop Medley served New Brunswick for nigh forty-eight years, and then went home to the beauty of God.

—E. A. TAYLOR.



BOOKS

- God and Man.** Four essays on the nature of Personality. By Emil Brunner. . . . \$1.50
- The Parables of the Kingdom.** By C. H. Todd. . . . \$2.00
- John Wesley and Modern Religion.** By V. Lee. . . . \$3.00
- The Evangelical Doctrine of Holy Communion.** By A. J. Macdonald. . . . \$1.50
- The Virgin Birth.** By M. J. Scott. . . . \$1.00
- Christian Faith in the Modern World.** By J. G. Machen. . . . \$1.80
- God in Patristic Thought.** By G. L. Prestige. . . . \$3.75
- Contemporary English Theology.** By W. M. Horton. . . . \$2.50
- On Sacrifice and Other Sermons.** By G. C. Fletcher. . . . 75c.
- Character and Christian Education.** By S. G. Cole. . . . \$2.00



Christ's Church Cathedral, Fredericton.

Diocese of Saskatchewan

The Rev. S. H. F. Jarvis, Missionary in charge of the New Meadow Lake area in the northerly part of the diocese, reports baptizing twelve children all in one family ranging in age from one to twenty-one years, on one of his recent visits to St. Cyr Lake. The father was or had been a Roman Catholic, the mother a Mennonite. Since this baptismal visit another arrival has come to the home, and will be baptized shortly with the eldest son of the family who was away at the time the twelve received the sacrament. This will make fourteen Baptisms in the one family.

At Paddockwood the annual Sunday School Tea and Prizegiving took place about the middle of March. Starting some twelve years ago, this Sunday school has been under the direction of Mrs. R. T. Dunster throughout this period. It began with four pupils in the railway station, and has grown to 56 with three teachers assisting Mrs. Dunster. This work has been carried on in fair weather and foul, some of the youngsters coming five and six miles. The Rev. H. E. Ashmore had much pleasure in awarding prizes on this occasion, for these pupils in a recent test reached percentages as high as 97% and 99%. These good people lack a church building of any kind, and are well deserving of some assistance toward getting one.

In this Paddockwood area there is a centre known as "Dorothy" where there is also a very excellent Sunday school. The girls recently formed a Senior Girls' W.A., and in a short time have done a great deal of work which has brought them a vision of the greater ideals of the Church. They have made a quilt and some other articles which they ask to be sent to some Indian boy or girl in the diocese. When it is understood that 90% of these families are on relief, one can catch something of the fine spirit of these Churchmen of tomorrow who

"felt they should in turn try to do something for others outside; as we have had to be helped by others we must try and do what we can in return to help spread the Gospel of God's love for all men." This district is also in need of church buildings of some kind. For some considerable period as many as from 56 to 72 have been gathering in the schoolhouse for worship.



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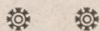
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PRIME MINISTER AND PROVINCIAL TREASURER



"His Name is called The Word of God" Movement

STANDARD: *Acceptance of The Atonement and belief in the abiding Spirit of Jesus in all who acknowledge Him as Saviour and Lord.*

"And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever" (St. John 14: 16).

Great and comforting are the eternal truths that emerge from a reverent meditation of our Lord's last discourse to the inner circle of His disciples as recorded by St. John in his Gospel, chapters 14 to 16 inclusive. Note how, in the above text, The Holy Trinity is clearly defined. Christ declares His eternal oneness with the Father and the Holy Spirit. Love and obedience are the keystones of true discipleship (verses 21-24). The promise of The Master "I will come to you" was fulfilled in His Resurrection days, at Pentecost, and at other times, and as it will be at His Second Advent. The closing words of chapter 14 we will take as our inspiration for each day's journey: "Arise, let us go hence." The Lord Jesus Christ is our Companion, Guide, and Friend; therefore we need have no fear. Some thoughts on chapter 15 will be given next month.

The Rev. J. T. Robbins, M.A., is preparing a series of studies on the Book of the Acts of the Apostles for members of this Fellowship. Two studies of the series are available to members interested.

For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto, Ont.

Girl Guides

This troupe took part in the Coronation Service held at the Armories on May 16th.

On May 19th they played hosts to the mothers at a Mother and Daughter Banquet. This is the first in which we hope to be a series of similar affairs. The tables were well blended with coronation colors. About 40 guests attended the tasty and well prepared dinner. Following Capt. Griffith welcomed Commissioner Newson, Capt. Mullens, Capt. Brown and other guests and expressed the sentiments of every guide that all had enjoyed themselves.

Toasts to the King, Guide Association and Mothers were given by Grace Wilkin, Francis John and Mary Paling. These were graciously replied to by Madam Newson and Mrs. Cawley.

The programme was very interesting and enjoyed by all. Lieut. R. Davy was Master of Ceremonies. Three new guides were enrolled, Phinetta Pryor, Edith Hill and Alice Madanuck.

ST. PAUL'S, JASPER PLACE

On May 9th a Special Coronation Service was conducted by the Vicar and was quite well attended.

We are sorry to lose an old and valued church worker—Mr. Gould. Mr. and Mrs. Gould and their daughter Gladys left to make their home in England on April 27th. Prior to their departure they were guests at a social evening held in their honor by members of the congregation, and were made the recipients of a beautifully engraved silver teapot, the presentation being made by the Vicar.

At a recent meeting of the W.A. it was decided to hold the annual Sale of Home Cooking at the Market on June 12th.

The 18th St. Paul's Guide Company are flourishing under the leadership of Miss Garrett and boast a number of new recruits. Members of the company took part in the Coronation Day parade. Together with the Brownie pack the company attended the special Coronation Service at the Armories on May 16th. Guides and Brownies were represented at the tree-planting ceremonies held on the University Campus on May 22nd.

The 18th St. Paul's Brownie Pack with Miss Marion Cottle as Brown Owl held their last meeting for the season on May 21st. They will resume activities after holidays when new recruits will be welcome.

ST. FAITH'S

Little Helpers' Rally

We congratulate Mrs. Carrington and her helpers on her great success in her Little Helpers' Rally this year, which from every point of view was the best in years.

During the month the W.A. held its Birthday Tea which was wonderfully attended and both socially and financially attained their objective.

The Annual Cub Rally was held on Saturday, May 22nd, and for the ninth year in succession St. Faith's Cubs won the Optimists shield for proficiency. Truly a wonderful record, reflecting great credit to Mr. H. White, who gives himself unsparingly for the benefit of the boys.

The members of the Men's Guild have beautified the Church Grounds and intend doing further work thereon before the open air service which is to be held on June 20th. The congregation will be glad to know that Archdeacon Cornish will be the special preacher at the open air service this

year, and should we be blessed with fine weather, it should form an inspiring re-union of our people.

Congregational Social

On Friday, May 28th, under the guidance of the Wardens and members of the Vestry, the Congregational Social was held in the Parish Hall, to bid farewell to the Rector on the eve of his leaving for a visit to the Old Land. Some 250 members of the congregation gathered and an excellent program was provided, convened by Mrs. Hall. Never before was the solidarity of the Parish so well demonstrated. It was truly a family gathering. The spirit shown there augurs well for the project we have in hand.

By the time these notes are in print, the Rector will be on his way to the Old Land, and accompanying him will be the constant prayers of the congregation and his message to the Parish is the injunction given by St. Paul as recorded in the Second Epistle Thess. 2:15, "Stand Fast." That every member will so do, by their prayers, attendance at Divine Worship, is the sincere wish of your Rector.

The Rural Deanery of Vermilion

CLANDONALD

Parishioners at Irwinville, Landonville and Clandonald welcomed their new incumbent in a much appreciated manner; congregations have been excellent. It is also good to note that this interest has roots in W.A. and Vestry work at all points. Then too, Sunday School work has begun at the two rural centres. This work is to continue until well on into the fall. One wonders how many other such Sunday Schools have one or two classes in the place of worship, a class in the woodshed, and a class in one of the cars!

W.A. members at all points were pleased indeed to hear of the splendid W.A. Conference this year and from all accounts the excellence of these proceedings will be available to the local W.A.'s by the report of each delegate.

Clandonald W.A. presented Mr. and Mrs. Souder with a bouquet of flowers on the occasion of their 60th Wedding Anniversary. The presentation took place at a social gathering given by the town folk in the local hall. The day previous much banqueting in honor of the happy couple had been provided by visiting members of the family.

A very interesting and sociable evening was provided by "we of the Vestry" in Clandonald. Of course it was soon known that the Vestry had been very ably assisted by the W.A.! Mr. Hugh Hagen, on behalf of the congregation, welcomed the new Vicar to the parish. Thank you ladies and gentlemen.

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HARDISTY

The Tea and Sale of Needlework, held in the Red and White store recently, was quite a success and we hope to have another one soon.

The W.A. met at the home of Mrs. Carpenter in May. We are pleased to report one new member.

The Rev. A. and Mrs. Love left us on the 28th of April to take up their new position at Edgerton. We were all very sorry to see them depart, but we wish them good health and God speed.

The Rev. Arthur Murphy of Edmonton came and took the Coronation Service on the 9th of May. We all enjoyed his address very much and was very pleased to welcome him in Hardisty once more.

On Monday, April 19th, St. Mark's congregation and W.A. members met at the home of Mr. and Mrs. Carpenter to wish the Rev. A. and Mrs. Love good bye and God Speed in their new home at Edgerton. Miss Louise Carpenter, organist, had arranged a short programme, which was very much enjoyed. After which the ladies served refreshments, during which the members of the W.A. asked Mrs. Love to accept a purse and contents in recognition of her work in the church at Hardisty during her stay with us. The Vestry also presented the Vicar with a suitable present. Mr. Love replying in a few suitable remarks and thanking us all in both their names and hoping we would give his successor the loyal support we had given him.

Hardisty was quite gay with many flags and bunting on Coronation day. The children paraded the town and gave a concert at the school. Fireworks were let off at night. God Save the King.

Mr. J. Trupp has reorganized the choir which we all very much appreciate.

We hope to welcome the Bishop on Sunday, next, when he will conduct the Ordination of Mr. P. J. Disney who will take charge of St. Mark's Parish.

The W.A. will not meet again until September 7th when we hope to meet with Mrs. French at her home.

CAMROSE W.A.

A Coronation Tea was held in the Elk's Hall on Tuesday, May 11th. The hall was tastefully decorated in Coronation colors, and a programme of National songs and dances was arranged.

Girls' Branch

A very successful year's work ended, when four of our members passed the Junior Missionary Nurse Badge Examination. Mrs. Dalzell, R.N. and Mrs. Nisson, R.N. were the examiners and spoke highly of the girls' work. The successful candidates were: Sheila Mackay, Doreen East, Patricia Rose, and Florence Rose.

Sunday School

Fifteen pupils wrote the D.B.R.E. examination this year. As far as it is known, it is the first time pupils of St. Andrew's Sunday School have entered for this examination. We are sure these scholars will have gained much from their efforts.

Arrangements are well in hand for the annual Sunday School picnic and prize distribution. These will be held on Saturday and Sunday, June 12th and 13th respectively.

Coronation Services

Coronation services were held at Bittern Lake and Camrose. The services were well attended. At Camrose the local squadron of the Legion of Frontiersmen were in attendance. The form of service used was that recommended by the Archbishops of Canterbury and York.

On Sunday, May 16th, the members of the local Lodge of the Royal Purple attended evensong. The rector stressed the importance of such organizations attending church in a body to ask God's blessing upon their work.

We were sorry to lose Mrs. Miller as organist of our church. Mrs. Miller and family have removed to Calgary. We are greatly indebted to Mr. Dalzell for voluntary fulfilling the position of organist.

During the rector's absence the following services will be held. You are kindly asked to keep this list for future reference. The rector would appreciate your support of those who will be responsible for the services.

- June 20—11:00, Bittern Lake.
3:00, Daysland.
7:30 p.m., Camrose.
- June 27—11:00, Bittern Lake.
3:00 p.m., Willowdale.
7:30 p.m., Camrose.
- July 4—3:00 p.m., Bittern Lake.
7:30 p.m., Camrose.
- July 11—8:30 a.m., Camrose.
11:00 a.m., Daysland.
3:00 p.m., Bittern Lake.
7:30 p.m., Camrose.
- July 18—3:00 p.m., Bittern Lake.
7:30 p.m., Camrose.
- July 25—11:00 a.m., Bittern Lake.
3:00 p.m., Willowdale.
- Aug. 1—8:30 a.m., Camrose.
11:00 a.m., Daysland.
3:00 p.m., Bittern Lake.
7:30 p.m., Camrose.
- Aug. 8—3:00 p.m., Bittern Lake.
- Aug. 15—11:00 a.m., Camrose.
3:00 p.m., Bittern Lake.
- Aug. 22—3:00 p.m., Bittern Lake.
- Aug. 29—11:00 a.m., Bittern Lake.
3:00 p.m., Willowdale.
- Sept. 5—11:00 a.m., Bittern Lake.
3:00 p.m., Daysland.
7:30 p.m., Camrose.
- Sept. 12—3:00 p.m., Bittern Lake.
7:30 p.m., Camrose.

Arrangements have been made with Archdeacon F. C. Cornish to take the services on July 11th and August 1st, and Rev. G. P. Gower on Sunday, August 15th. Mr. Baker, lay-reader, with the approval of the Bishop, has kindly consented to be responsible for the remainder of the services.

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ONOWAY

A new dorsal, the gift of the W.A., the Junior W.A., the Intermediate Girls, and the Sunday School, was used for the first time in St. John's Church, Onoway, on May 2nd, and adds greatly to the beauty of the church.

The Rev. G. P. Gower visited Onoway on Coronation Sunday, May 9th, and held a service which was much appreciated.

A.Y.P.A.: We appreciated Rev. T. J. Matthews visit to Onoway on Sunday, April 25th, when he was the special speaker at evensong, at which the members of the A.Y.P.A. attended.

St. Peter's concert party, Edmonton, very kindly came to Onoway and gave us an excellent concert, which was followed by a dance. The proceeds of which were for the Boys' and Girls' Summer Camps. It was a splendid success and we are very grateful to them.

Confirmation: On May 16th—Whitsunday—the lord bishop of the diocese visited Onoway and administered the rite of Confirmation. The service was very well attended.

The following were confirmed:

Onoway: Mary Irene Chisman, William James Chisman, Albert Edward Vaughan.

Brookdale: Mrs. Camplin, Mrs. Shelton, Maude Mary Imeson, John Imeson, Francis Elizabeth Roberts, Elsie Vera Roberta.

Stettin: Emma Elizabeth Sloan, Benjamin James Sloan, Elizabeth Mary Rowbotham, Ernest John Rowbotham, Henry Charles Rowbotham.

Rich Valley: Dorothy Beryl Morris, Geoffrey Haverd Morris, John Bruce Morris, Moira Evans, Joan Elizabeth Pillage, Ruby Sarah Pillage.

Glenevis: Hilda Grace Anderson.

Holy Baptism: On Friday, April 9th, Esther Doreen Galliford.

MAYERTHORPE AND DISTRICT

The Lord Bishop of the Diocese was a welcome visitor to this district at Whitsuntide. On Saturday, May 15th, he preached at St. Mary's Church, Sangudo, motoring back in the evening to Mayerthorpe for an informal reception in the vicarage, sponsored by the W.A.

On Whitsunday the Sacrament of Confirmation was administered to twelve persons in St. Luke's Church. The candidates, four of whom are adults, were presented by the vicar. Every available seat in the church was occupied long before the service began and many had to find accommodation in the vestry and the porch. The Bishop's clear and definite teaching concerning the Sacraments was much appreciated by many in the congregation as well as by the candidates.

In the afternoon the rite of Confirmation was observed at Stanger, where thirteen candidates were presented, of whom five were adults. Here again the church was well filled and there were some in the congregation who witnessed the laying on of hands for the first time.

From Stanger the Bishop motored to Onoway over very rough roads which were fortunately dry. At St. John's Church twenty-two candidates prepared by Miss Onions and Miss Manders were presented to the Bishop. After the service the Bishop returned to Edmonton, having conducted five services and travelled over one hundred and

forty miles on rough dirt roads during the weekend.

On Whitsunday the Sacrament of Confirmation was administered in St. Luke's Church to: Mark Wright, Francis Jackson, Velma Washburn, Gladys Moen, Harry Olberg, Dick Olberg, Gordon Markle, Lester Markle, Mary Astles, Phyllis Watson, Alice Dixon, Ellen Dixon; and at Stanger church to: Arthur Maskell, (Mrs.) May Moore, Ona Moore, Esther Tuftin, John Williamson, David Herd, Donald Hoff, Betty Porter, Jean Herd, Gwendoline Ellis, Hazel Maskell, Kristina Schell, Katie Schell.

EDSON AND ST. PAUL MISSION

Services on the 9th and 16th of May were taken by our new rector, the Rev. T. J. Matthews, who expects to move into the rectory this week, with his family. The sympathy of the parish is extended to them for their recent illness, and good wishes for their future in Edson.

The W.A. catered for the Masonic banquet at the close of last month. During the last few weeks some of our members and members of the vestry have been very busy getting the rectory and the grounds in order. The W.A. have also been working on the quilt and clothes for an Indian child.

On May 24th the Rev. T. J. Matthews conducted the funeral of little Stanley Hutchison.

ENTWISTLE

Services have been held regularly with fair attendance. A special service for the Coronation was held on May 9th. There was a good congregation present, and the signing was very hearty.

Through the efforts of Mrs. Mercier a sum of five dollars has been collected towards re-shingling the church. This is most encouraging, especially as times are hard in Entwistle. Thank you, Mrs. Mercier.

The Rev. W. T. Elkin administered the Holy Communion at Entwistle on May 21st. There were six communicants.

EVANSBURGH

Services were resumed at St. Paul's on Easter Day when evensong was conducted by the lay-reader. There are not many left in our family now but we remembered our members now absent from us. Particularly did we think of Rev. F. Franklin on this day and it is the fervent prayer of all at St. Paul's, Evansburgh, that the Holy Spirit may direct Mr. Franklin in his work at St. Paul's, Provost.

A special Coronation service was held on May 9th. The Rev. W. T. Elkin visited Evansburgh and administered the Holy Communion on May 21st. There were twenty-two present. Thanks are due to Mrs. C. Cowes for her work in training a number of her neighbours in singing. The singing at the Holy Communion was very good indeed.

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HOLY TRINITY, TOFIELD

The W.A. met at the home of Mrs. W. Bailey on Thursday, May 6th, at 2.30 p.m. The delegates to the W.A. Convention, held in Edmonton, read their reports and they were well received. Plans were made for a lilac tea to be held in the Institute rooms on Saturday, May 22nd, but a special meeting was to be called to make the final arrangements. The next regular meeting was arranged and is to be held at the home of Mrs. J. W. Robinson at 2.30 p.m., on Thursday, June 3rd.

The Vestry met at the home of Rev. A. Wallis, on Tuesday, May 18th, at 8 p.m., for further discussion on the building of the vestry and bell tower. Two of the members handed in monies they had collected for that purpose. The members decided to meet at the church on the evening of Wednesday, May 26th, to clean up the grounds and to set out plants. A meeting was called for Wednesday, June 23rd, at the home of the secretary, D. G. McCarthy, to ascertain what progress has been made in the collecting of funds. We hope that all parishioners and friends will give cheerfully towards the building fund when approached by the collectors. We would like to see the building up by the end of the summer season.

The Junior W.A. held meetings at the home of their Supt., Mrs. J. W. Robinson, on May 1st and May 15th. After the devotional and business periods, sewing on the bale was the order of the day. A book of prayers was given and explained to each of the members at the first meeting, and at the meeting on the 15th. Lillies were taken from the garden and given to the members as Coronation tokens. Games were played and lunch served at both meetings.

The Choir is still serving the church well and is hard at work on anthems, etc. Our church services would seem rather dull now without their assistance. If you have or know of a good tenor or bass voice willing to help, please inform your vicar.

ST. PETER'S, ARDROSSAN

The St. Peter's W.A. are to hold a sociable sock tea (a new one on us) at the home of Mrs. Harvey of the Brookville district. All kinds of fun will be indulged in, also married ladies' baseball contest, community singing. There will also be a sale of home-made candy, and articles made by the members. A fish pond for the kiddies will add to the "fun of the fair."

We were so pleased to see such a goodly number out to the service in May, especially the number of young people and hope there will be as many, nay, more out to the service to be held on Sunday, June 20th, at 3 o'clock, and don't forget to pick your hymn for the practice to be held after the service.

The sympathy of the vicar and congregation of St. Peter's goes to two families who have recently been bereaved, to Mr. and Mrs. Arthur Irwin of Ypres Valley on the death of their daughter, Ina, aged 15; and to Mr. and Mrs. Rye of Ardrossan on the death of their 13 months' old daughter Ilene. May God grant them rest eternal.

LINDBROOK

We were very sorry to see so few out to the service held in the schoolroom on May 9th. This is something new for Lindbrook as the services are generally so well attended. Of course it was the busy season, but we do hope to see the usual good number out to the service to be held on Sunday, June 13th, at 2.30 p.m.

Our sympathy at this time is extended to Mrs. Glenn, and Mr. and Mrs. Wellington Glenn on the death of a loving husband and father. Mr. Glenn, (sr.) was an old-timer of the Tofield district. May he rest in peace.

BATHGATE

We were so pleased to be able to make a tour of the district during the past week and enjoyed our visit amongst all the members of the congregation immensely, but were very sorry that the condition of the roads necessitated the cancelation of the service on the Sunday. However, we hope that June will be more favourable towards us, and that there will be a good congregation.

ST. MARK'S, SOUTH COOKING LAKE

Services are now being held at this point, and we were glad to have a fair number out to the May service. We hope at some future date to have the choir from Holy Trinity, Tofield, visit this lovely little church and sing the service and a couple of anthems. The next service is to be held on Sunday, June 6th, at 3 p.m., and all are cordially invited to attend.

Burials: Agricola, May 11th, Ina Margaret Irwin aged 15 years; Clover Bar, May 15th, Ilene Madge Mary Rye, aged 13 months; Tofield, May 16th, Thomas John Glenn, aged 72 years.

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